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The FREEMASON AND FEZ.

IN THE INTEREST OF MASONRY, THE MYSTIC SHRINE AND THE ORDER OF ISIS.

JNO. WESTLEY GEIGER, Editor and Publisher.

VOLUME VII. CEDAR RAPIDS. OCTOBER, 1899. MARION, IOWA. No. 10.

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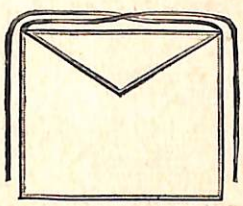

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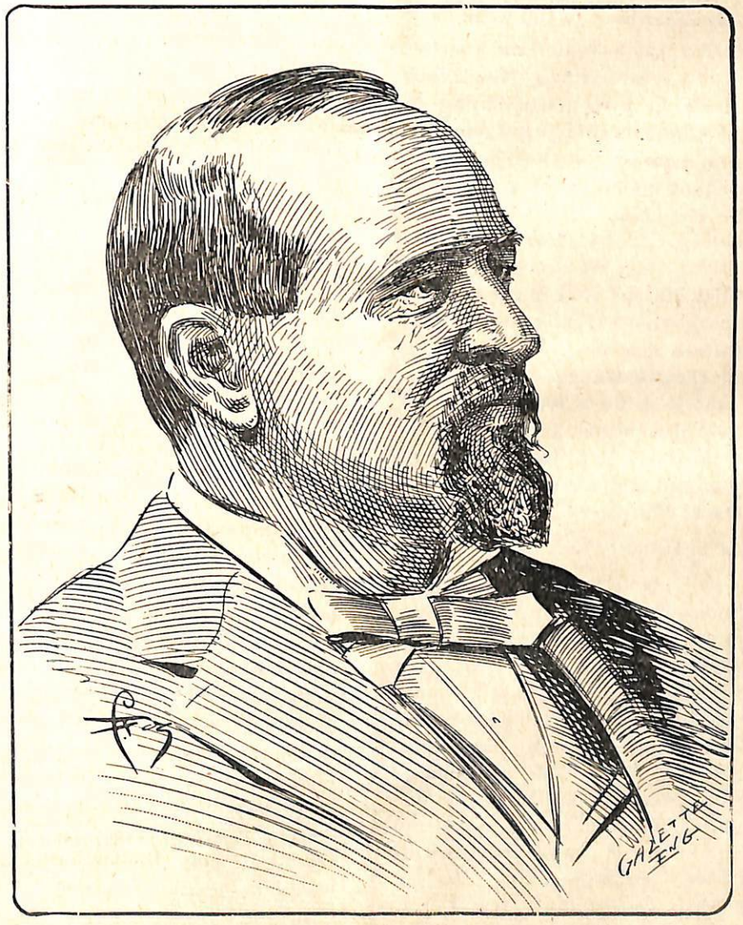

JAMES MORTON.

"James Morton is dead," were the words that startled us from a friend in West Union, on Saturday, September 23, last. Though his death was not an unexpected event, it was a startling and sad announcement. He had many warm friends in all branches of the Orders, and his friendly face will be sadly missed from our councils. By the courtesy of the daily *Gazette* we present his portrait above.

James Morton was born at Elba, Genesee county, New York, March 7, 1843. He was educated at Washington academy, Geneva, N. Y., and at Racine college. Soon after graduating he entered the railway service, locating in Des Moines, from which place he removed to Cedar Rapids twenty-nine years ago, taking the position as joint ticket clerk of the Chicago & Northwestern and Burlington, Cedar Rapids & Northern railways. Later he became joint passenger agent of the same roads, and seven years ago was offered the position of general passenger and ticket agent of the B., C. R. & N., which position he accepted, filling it with credit to himself and the company, and acquiring a reputation second to no passenger man in the west.

James Morton was a soldier and patriot. He served four years with a New York battery in the civil war, participating in many of the memorable engagements. Since the organization of the society he was a consistent member of the Grand Army of the Republic. He was an honored member of Cedar Rapids lodge, No. 251, B. P. O. E. He was united in marriage with Miss Martha E. Lomax at Kalamazoo, Mich., who survives him. One child was born to this union, a daughter, who died at the tender age of five years. He is also survived by three sisters and two brothers—Mrs. Marsh and Mrs. John B. Bever of this city, Mrs. John S. George of Milwaukee, and Robert Morton of New York and David Morton of Wauseca, Wis.

A PROMINENT MASON.

Few men in Cedar Rapids or the state of Iowa were more prominent in Masonic circles than James Morton, and his death will be sincerely mourned by the Order. He was one of the best posted men in Masonic jurisprudence in the state, and he was often consulted by those in high offices when puzzling questions arose. He was one of those who were instrumental in the institution of Apollo Commandery and one of the charter members. He was also one of those who were prominent in selecting Templar Park at Spirit Lake. His Masonic record shows the following:

He was raised in Federal lodge No. 1 at Washington, D. C., on the 9th day of May, 1865; exalted in Kalamazoo Chapter No. 13, at Kalamzoo, Mich., December 4, 1866; knighted in Temple Commandery, No. 4, at Des Moines, Iowa, May 22, 1868; elected High Priest of Trowel Chapter No. 49 R. A. M. at Cedar Rapids, A D. 1880, serving one term; elected Senior Warden of Mt. Hermon lodge No. 263, A. F. and A. M., A. D. 1881, serving one term; and Worshipful Master of same lodge A. D. 1883, serving one term; elected and served as Prelate A. D. 1885; generalissimo A. D. 1886, and Eminent Commander 1877 and 1878 of Apollo Commandery No. 26 K. T., Cedar Rapids; elected Captain General of Temple Commandery No. 4, Des Moines; Grand Standard Bearer 1887; Grand Captain General 1879; Deputy Grand Commander 1881, and Grand Commander A. D. 1884 of the Right Eminent Grand Commandery of the state of Iowa. He was also a member and the Commander-in-Chief of Iowa Consistory No. 2 of the Ancient and Accepted Scottish Rite in this city, and with George W. Bever and T. S. Parvin, were the only 33° Masons in the city.

As a Noble of the Mystic Shrine he "was first among his equals," as the records of El Kahir Temple show. To him was the honor of being the first member of the Temple, and on February 16, 1886 he received the imperial dispensation to obligate our lamented Cyrus W. Eaton and others who were to constitute the charter membership in the now fifth largest Temple in tne domain. He was its first High Priest and continued in that position until the close of 1893, when his business engagements made it impossible to give it the attention that it required. In all our councils he has been a wise advisor, a warm helper and a true Noble. Alas! that we must now inscribe his name upon the pages of our Book of the Dead!

The funeral was conducted by Apollo Commandery No. 27, K. T., and his remains escorted to Oak Hill cemetery on Monday afternoon, September 25th, by his home Commandery, and a large number of visiting Fratres. Rev. Sir Thos. E. Green, Grand Prelate, Rector of Grace Church, was the officiating clergyman.

Among the Lodges.

The visit of over seventy-five Dubuque brothers to Farley recently, to assist in the work, recalls the fact that, for fourteen years this lodge was at a stand still, not for the want of designs upon the trestle board, but because a Masonic dog occupied the manger and would neither eat the hay nor let any candidate try to. We helped with some advice that stopped the folly and revived Masonry in Farley.

Let us, then, be up and doing,
With a heart for any fate,
Throw away the rag you're chewing;
Either fish or cut the bait.

—*Chicago Tribune.*

Garden City lodge 141, Chicago, closed its last year with a membership of 620, a net gain of 42.

The practice of wearing Masonsic clothing at balls, concerts and church services has been prohibited by the Grand Lodge of England and is disapproved of by the Grand Lodge of New South Wales.

Masonry in Porto Rico under American rule has taken on new life and promises to show great results.

In New Jersey the Grand Lodge charges $20 for a dispensation to confer two or more degrees on the same evening. That's prohibitory.

The new Masonic Temple, Boston, Mass., is just about ready to be occupied. The old one was burned in 1895.

PERRY.

The Masonic bodies of Perry have come forth "tried as by fire" and though somewhat affected they are up and coming, as they always are. Perry is a Masonic town. Bro. Breed has rebuilt his block and the boys will be in good shape shortly. The bodies received their insurance and that went in part to rehabilitate them. Perry, firemarked, is ahead of many places more favored.

IN THE PREPARATION ROOM.

The Stewards and others having the first charge of candidates seeking Masonic light have much to do with the impression made in the following ceremonies. No light or trifling remarks are becoming, and least of all when the postulant is in the greatest quandry as to whether the process will honor or humiliate him. Though among the last of the appointed officers, the Stewards are of great importance, in having the first care of the candidates who are to pass through the solemn ceremonies of Masonry.

THE DISTRICT SCHOOLS.

FOR OCTOBER AND TO NOVEMBER 11, 1899.
Conducted by G. C., Geo. B. Van Saun.

DISTRICT NO. 3.

Algona, - Oct. 30, 31, Nov. 1, 1899.
Spencer, - - Nov. 2, 3, 4, 1899.

Lodges Numbered—205 312 329 399 424 431 447 482 487 503 514 533 538 540 553 Columbian U. D.

DISTRICT NO. 4.

Sibley - - Nov. 6, 7, 8, 1899.
Alton, - - Nov. 9, 10, 11, 1899.

Lodges Numbered—322 331 332 347 376 406 419 427 434 456 463 477 495 496 499 525 527 536 537 552.

The Royal Arch.

We have from R. E., Grand Secretary Wingate, the official announcement of the Grand Chapter Convocation at Red Oak on the 19th prox. The School of Instruction begins on the 17th at 9.30 a. m. The usual reduced rates of fare are offered. Headquarters will be at the Masonic building. The O. E. S. will entertain the ladies. Bruce Commandery K. T. will act as escort. The ladies will give a reception at the Armory on Wednesday evening. The address of welcome will be by Comp. W. W. Merritt and the response by the Grand High Priest.

The new Chapter at Oelwein is still moving forward rapidly. Their work is among the best brought up for inspection, too.

HORSE PLAY IN THE ARCH.

That there is room for improvement in the work of exaltation is only doubted by those who have not witnessed the affair as conducted somewheres. When one considers that it epitomizes a religious act and the reverence of our ancient "Jewish Companions" for the forethought of King Solomon, it must be wide of the true impression to note how frivolous some of the work is done. To witness the passing of the L. A. under the most strenuous effort to introduce "barn storming" denouments certainly fails to teach the "humility" that

finally wins exaltation. We are not apologists for tame work, but protestants against horse play. Let the G. M. V. form the L. A. as is intended in the work, then let dignity and decorum attend the ceremonies. If there must be a jolification let it come in at some other place, not in the R. A. degree. If we were suggesting a place for the concentration of all the "hoss" business, it would be in the P. M. degree—vermiform appendage and uncalled for injection into the ceremonies of Masonery—but keep the other Chapter degrees on the high plane to which they belong.

The Council.

OFFICERS OF THE GRAND COUNCIL R. & S. M. OF NEW YORK, 1899-1900.

James B. McEwan, Grand Master.
George McGown, Dep. Grand Master.
John P. Deal, Principal Cond. of Work.
Peter Forrester, Grand Treasurer.
George Van Vliet, Grand Recorder.
Rev. W. D'Orville Doty, Grand Chaplain.
John R. Gardner, Grand Captain of Guard.
Irving L'Hommedieu, Grand Cond. of Council.
N. H. Freeland, Grand Marshal.
George R. Hodgkins, Grand Steward.
George Skinner, Grand Sentinel.
George M. Osgoodly, Chairman Com. on Foreign Correspondence.
George Van Vliet, Thomas J. Bishop, and John W. Coburn, Committee to Revise Grand Constitution and General Regulations.
Next Grand Assembly at New York last Tuesday in August, 1900.

This body promises to occupy an appropriate position this jurisdiction. Councils should only be instituted at central points and when well maintained they will be a success.

Grand High Priest Cleveland of Iowa has proven himself a zealous worker in the S. V. the past year. Quite a number of Councils U. D. are already instituted.

In the Commanderies

At Independence they conferred the Orders on one September 22.

West Union had work on one in the Temple September 22 and has three applications in.

The 28th annual reunion of the "Crusaders," who made a tour of a great portion of the globe in 1871, was held at Pittsburg, Pa., Sept. 16–18, 1899.

Sac City reports full work for the fall time.

The Commandery at Anamosa has been doing considerable work lately.

Patmos 27, Marion, is still alive and, under the direction of E. Sir F. H. Hiliard, doing well. Sir Knight Sam E. Mitchell is Recorder, vice W. B. Wells, deceased.

There are a lot of demitted Fratres who may now wake up any time they please and find that they are out in the cold.

The Eastern Star.

The Grand Chapter will meet in Davenport the 25th, with a school on the afternoon of the 24th. It will be a good place to be on those dates.

Last month's list of new Chapters shows Iowa to still be on the live list in Star matters.

We've no information about the movements of these heavenly bodies, hence the smallness of the space used by them.

The Mystic Shrine.

Rameses Temple, Toronto, will meet for business and ceremony Oct. 30, in Toronto, Canada.

A splendid reception to visiting Nobles was given in Toronto last month. Harry Collins was happy.

The missing of the Short History in last month's issue must be laid on the "devil," who rustled the "copy."

El Riad, Sioux Falls, "crossed" September 15th with two Iowa wearies attached to their rope.

Al Koran, the classical, the poetical, met on Oct. 5th. They are going to help start Zenobia, Toledo, O., on the 19th.

Recorder Ross of Lu Lu, Philadelphia, got out a fine announcement for G. A. R. week. The old veteran on the back surely was in doubt whether it was a "Johnny" or a Gigadierbrindle.

A SHORT STORY OF THE MYSTIC SHRINE.

BY THE EDITOR.

[This sketch was commenced in the August number, 1899, and while the supply of extra copies hold out, they will be added to new subscribers who request it. Extra copies in this office are the exception. Act accordingly.]

The Order is yet one of the most highly favored among the many secret societies which abound in oriental countries, and gathers around its shrines a select few of the best educated and cultured classes. Their ostensible object is to increase the faith and fidelity of all true believers in Allah (whose name be exalted!) The secret and real purpose can only be made known to those who have encircled the Mystic Shrine according to the instructions in "The Book of Constitution and Law of the Imperial Council."

It is in no sense a sectarian organization, "its membership is in all countries drawn from the ranks of higher learning and power; Christians, Israelites, Moslem, and Parsee, may gather about the altar of our Shrine and share in our hospitality. One of the most noted patrons of the Order was the late Khedive of Egypt, (Tewfik), whose inclination toward Christians was well known. The Nobles of the Mystic Shrine are sometimes mistaken for certain Orders of the Dervishes, such as those known as Hanafeeyeh, Rufaeeyeh, Sadireeyeh, and others, either howling, whirling, dancing or barking; but this is an error. The only connection the Order ever had with any sect of Dervishes was with that called the Bektash. This warlike sect undertook to favor and protect the Nobles in a time of great peril, and have ever since been counted among its most honored patrons. Those who visited the Columbian Exposition will remember the familiar smile with which these "Backsheesh" Dervishes entertained the Nobility on the famous "streets of Cairo" and all down the "Midway," with the legends of our warlike patrons and the quick justice that "within the hour" bagged, and executed the righteous sentence against all evil doers, more especially the enemies of our Order.

"The famous Arab known as Bektash, from a peculiar high white hat or cap which he made from the sleeve of his gown, the founder of the sect named in his honor, was an imam in the army of the Sultan Armurath I., the first Mohammedan who led an army into Europe, A. D. 1360, (in the year of the Hegira, 761). This Sultan was the founder of the military order of the Janizaries, (so called because they freed captives who were adopted into the faith and the army), although his father, Orkham, began the work. Bektash adopted a white robe and cap, and instituted the ceremony of "kissing the sleeve." The Order in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence the secret of its profound grasp on the intellect and heart of all cultured people. (See Mecca, pp. 7).

[TO BE CONTINUED.]

YOU DIDN'T, DID YOU?

You didn't send us your name and half a plunk for the benefit of getting that history of the Mystic Shrine, did you? You don't know that mighty few Nobles have a complete file of the Imperial Council proceedings, do you? Well, its so, don't you know! Won't you fire the 'alf at us please and if you don't get your money's worth you can get revenge at Washington. You didn't think of this before, did you? Well, whale away!

Mecca Temple, New York, leads off with a request that when needy Nobles apply for relief that a telegram should be sent to their Potentate, and Ararat, Kansas City, follows with a similar request. It will be an advantage to the worthy and a shut-out to the ignoble.

During Grand Army week, in Philadelphia, Lu Lu Temple royally entertained the Noble Comrades who were there.

Past Imperial Potentate Harrison Dingman, of Washington, is in Porto Rico in charge of the official census of the Island. He will be gone four or five months.

India Temple, Oklahoma City, Ok., helped to roll the big pumpkin and listened to the Ladies' Band on Sept. 21. Dad Grimes absent? Nit!

Billy Johnston of Medinah put the "casings" all over his nice notice for September 22, and it looked purty, sure, Willie.

Isis, Salina, Kan., shot loose a flirtation bandana for its street fair extravaganza on September 29. Ta'a Ta'ala Noble Alex.

El Kahir, Cedar Rapids, went to New Hampton September 27 and goes to Cherokee October 12.

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Published Monthly

JNO. WESTLEY GEIGER, K. T., 32°,
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Drawer E, Marion, Iowa.

CEDAR RAPIDS. OCT. 1899. MARION, IOWA.

GRAND GATHERINGS.

GRAND LODGES MEET.
Cedar Rapids, June 5, 1900.

THOS. LAMBERT....Sabula.....GRAND MASTER
T. S. Parvin.....Cedar Rapids.....Grand Secretary

CONVOCATIONS, R. A. M.
Iowa, Grand, Red Oak, October 19th, 1899.
W. F. CLEVELAND...Harlan....GRAND HIGH PRIEST
Alf. Wingate.....Des Moines.....Grand Secretary

CONCLAVES K. T.
Grand Encampment, Louisville, Ky., Aug. 27, 1901.
Iowa Grand, Templar Park, July 14, 1899.
J. H. PETTIBONE...Burlington..GRAND COMMANDER
Alf. Wingate.....Des Moines.....Grand Recorder

GRAND CHAPTERS O. E. S.
General Grand (U. S.,) Sept., 1900, Cincinnati.
Iowa, Oct. 25, 1899, Davenport.
MRS. M. B. RATHBUN...Clinton.....GRAND MATRON
W. H. Norris.....Manchester.....Grand Patron
Mrs. Maria Jackson...Council Bluffs.....Grand Recorder

THE MYSTIC SHRINE.
Imperial Council, Washington, D. C., May 15, 1900.
JOHN H. ATWOOD, Leavenworth, Kan IMP. POTENTATE
Ben. W. Rowell.....Boston, Mass.....Recorder

El-Kahir Temple, Cedar Rapids, Iowa.
E. I. ALDERMAN.....Marion..... POTENTATE
John Westley Geiger.....Marion.....Recorder

TO OUR EXCHANGES,

Will those of our exchanges heretofore sent to Cedar Rapids, Iowa, please change the address to Marion, Iowa, and oblige US? Several miles of street car riding will be saved and the exchanges reach us more promptly. Either change or cancel. See? tf

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We appreciate the kindly words of Noble T. J. Bishop of Green Bush Heights, New York, on our "Short History of the Shrine." Tom, you're all right.

Cooler!

Work is moving!

Keep Masonry on the level, but let it be the highest among them all.

Our thanks are due to the Grand Secretary's office for courtesies offered in facilitation of our work.

Masonic bodies are waking up! They were not nearly all "sweltered;" we have several "continuals" in Iowa.

Any seeming slight to the preparation of this journal for the past three months must be set opposite rheumatism in the editor, and later, to the serious illness of one of our dear daughters—Malvie.

Next month we hope to present the handsome features of our M. W. Grand Master, Thomas Lambert. It was intended for this number, but the death of Bro. James Morton changed our plans.

We will hail with pleasure when a majority ballot in any body of Masons will decide as to the acceptance of a candidate. That will offset one characteristic that has often played the third ruffian with the bodies.

One reason urged against the establishment of a Shrine in England was the fact that the material was limited, "there being only eighty-two 32d Degree Masons in England and Scotland combined."—The Orient and Sheaf.

We are in receipt from Grand Secretary Bromwell of Ohio, of the list of clandestine lodges, of which there are thirty-two or more in Ohio. He also honors us with the decree of the Grand Master warning against and prohibiting the admission of any of them among the Workmen.

A RELIGIOUS VIEW OF SECRET SOCIETIES.

A National Council of Congregationalists met at Portland, Oregon, in July. Among the business considered and transacted was the adoption of a report and resolution "on secret societies." The report was made by Rev. W. H. Davis, of Massachusetts, and read as follows:

"The growth of secret and social orders during the past ten years has been rapid, both in the multiplication of societies and

in members, the total annual increase in membership being rated at 250,000.

"We face a condition and not a theory in modern social life, which demands and should receive conscientious social study, for the lodges and the clubs largely characterize the social activity of our time.

"These organizations are not antagonistic in their purpose to the work of the churches. It would be unfair to charge the club with any purposeful conflict other than that moral indifference which so largely obtains in worldly society. Other widely influential secret orders put emphasis upon certain fundamental truths of Christianity, and demand in the character of their members those moral qualities which we associate with religious standard of life.

"The attitude of the Christian church toward those multitudious secret orders should be courteous and Christian, for the church cannot afford to occupy a position of prejudice or unreasonable hostility upon any question of public opinion or social habit, for such a temper at once sacrifice both the spirit and the power of the Christian faith.

The sociological trend of our time has tremendous forces of good, as well as evil, in it, and the church will wisely separate the one from the other in its judgment and action. Such an attitude will render more effective the protest which the church must needs make against these organizations which menace in various ways the moral and social life of the community and at the same time enable the church to recognize and meet the social hunger in the lives of men which such omnipresent organization revealed, for this suggestive sign of the times has large lessons for the Christian church."

"*Resolved*, That we gracefully recognize the fraternal and philanthropic purpose of many of the secret organizations, we deem it the privilege and the duty of the church to meet in more generous and Christian way the social ways of the neighborhoods in which they are organized—to the end that whatever tends to lower the social and moral tone of the community may be met and supplanted by the higher social service and warmer Christian fellowship of the church of God."

The council accepted the report and the committee was discharged.

The Scottish Rite.

Zarephath Consistory of Davenport sends us a beautiful ballustre of their autumn Convocation, Oct. 11, 12, 13, 1899. It is one of the best descriptive circulars of the Rite that we have ever received. Thanks for the courtesy.

This paper aims to do justice in the way of brief announcement to all bodies of the Rite, but we so seldom get their notices in time for a current number that it looks discourteous to tag it away afterward.

Oriental Consistory, Chicago, and its concordants had work running through five dates in September.

During the past year there have been five deaths among the active 33° inspectors general of the S. M. J., leaving but twenty-two. These vacancies will be filled at the forthcoming Supreme Council.

Palmoni Lodge of Perfection, 14°, Buffalo, N. Y., is forming classes and "conferring the degrees at each meeting during the fall." They're alive.

Dr. Parvin, 33°, is attending the Supreme Council S. M. J. in Washington, D. C.

Fraternities.

The editor of this journal is looking for information which will be used for the common good in this department. Address, Drawer E, Marion Iowa.

INSURANCE AGAINST NON-EMPLOYMENT.

We have insured against death, which is certain, and found that it paid as a commercial venture; against sickness, which is also uncomfortably certain; against accidents, fire, and all sorts of personal disability, and the scheme has worked to the financial advantage of insured and insurer, and to the ease of the public mind and conscence. Why should not the extension of the principle so successfully applied to other mishaps cover, to some extent at least, the too common evil of non-employment?

Europe has been experimenting in this direction since 1893, when the City of Berne took the initiative. Cologne, Germany, and Bologna, Italy, quickly followed the example of the Swiss town, and other cities are making ready to try the same expedient. In Europe the scheme owes its inception

to philanthropy, its continued support to the state, fees of members, and voluntary contributions.

In America a similar experiment, begun within the current year, is a private enterprise backed by capital and skill. Its dues are heavier than those of the European societies, but its benefits also are much larger. As in the case of the European societies, voluntary non-employment, or non-employment for any cause within the control of the beneficiary, makes all benefits voidable. This excludes the striker. In the case of the Chicago concern, it excludes him whether his action is voluntary or not.

A significant feature of this movement is the effect which it will have upon employment agencies. It is to the interest of the non-employment insurance companies to help their beneficiaries to get work. Abroad, the societies work in conjunction with employment agencies, the state lending its own assistance in this direction, as in Cologne, where the General Labor Registry gives preference to applications from members of the association. In Chicago the company insuring against non-employment supplies to its beneficiaries the services of two employment bureaus without charge. —*Leslie's Weekly.*

The fraternal spirit is at work. The great Pennsylvania Railroad Company is going to pension its old employes.

The Fraternal Congress has come and gone, and the co-ordinate bodies are again going for each other—too much.

Our Dead.

James Nichol, N. Amherst, O., July 7th.
Evan Morris, Girard, O., Sept. 2d.
A. J. McKean, Marion, Ia., Sept. 5th.
Geo. R. Smith, Mason City, Ia , Sept. 11th.
James Morton, Cedar Rapids, Ia., Sept. 23d.

BOOK TABLE.

The *Leader*, Alexandria, Va., Magnus L. Robinson, 33°, managing editor; weely; $1.50 per year. This is the official paper of the negro Masons and Shriners, and is a creditable sheet. The issue of September 2, 1899, is especially interesting. Keep it coming, Noble Robinson!

"The Voice of Masonry" and "The Masonic Review" have been combined and will be published as "Masonic Voice and Review" from Chicago and Cincinnati. May success attend the venture.

From Dr T. S. Parvin, Grand Secretary of Iowa, the proceedings of the Grand Lodge, 1899.

From Hon. G. L. Dobson, Secretary of State, the Iowa Official Register for 1899.

Illinois—Bro. Gil W. Barnard sends us "Historical Matter of Interest," a small well prepared pamphlet on the Scottish Rite.

Noble Sam Briggs sends us the "Al Koran Temple Year Book for 1899," and it is a beauty of the style produced at the Roycroft Shop, East Aurora, N. Y.

From Bro. J. M. Homer, of Geneva, N. Y., we received a Masonic Directory for 1898-9. All the bodies in this western reserve town are well organized.

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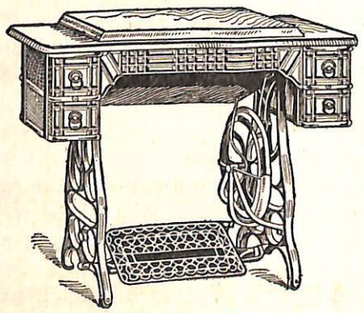

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